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A WATER FERN.

BY FRED L. PATTER.
I was sitting alone in moonday's glow,
By the winding river's turbid flood,
That away down deep there from below,
From the cold, black depths of slime and mud,
A dainty fern.

And I thought perhaps in every breast,
Be it of so black with sin and crime,
Like a lily, sweet 'mid festering slime,
A dainty fern.

It may be perhaps some kindly word,
It may be a kiss or a mother's prayer,
Or soft words of love in childhood heard;
But it yet may grow and blossom there—
This lovely fern.

Haver, N. H.

OUR NEW HALL FOR THE SCHOOL OF THEOLOGY.

BY PRESIDENT WILLIAM F. WARREN.

Come and see it. It is true it is not ready to be shown to strangers, but you are one of the family, and wish to see the new home of our young ministers while it is yet a building. It is not hard to find, though you may seldom come to Boston, and may often have lost yourself in its many streets. Just go to the State House, whose gilded dome is visible from every quarter of the universe, and whose north front stands upon Mount Vernon Street; then, all you have to do is to follow that street to the westward till you cross Joy and Walnut Streets, and a few doors beyond Walnut, on the south side of Mount Vernon, at Nos. 70 and 72, you will see the stately freestone front, which bears in carved stone letters the familiar words,

BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

I said "you will see the stately freestone front." Possibly you will not. Possibly you will be so completely charmed by the green yards, and luxuriant elms, and the singing birds, and the play of sunlight and shadow on the roofs and fronts of the homes of some of Boston's most eminent families, that you will forget on what errand you came. Possibly, if you are an antiquarian, you will lose yourself in efforts to reconstruct in imagination the successive appearances generation after generation of this most historic hill, on which, not far from where you stand, the first white man that ever occupied the Boston peninsula built his rude dwelling. But if for any such reason you should for a time fail to notice the most conspicuous and expensive structure (after the State House) on the whole street, it will surely be no fault of the building and no fault of mine. What an army of men are at work on the stagings, on the roof, without and within on every floor to the very basement! They are trying to get everything finished and ready for occupancy in time for the regular opening of the new school year, Sept. 15.

Before entering, let us step round into Chestnut Street, and see how the hall looks from that side. Our lot, one hundred and eighty feet deep, runs through from street to street. On its southern end there is room for another building, with a frontage of seventy feet and a depth nearly as great. Here we are. As you see, this is lower than Mount Vernon Street, but higher than its next parallel—Beacon Street, and the beautiful Common. On account of its quiet, its central location, and its social selectness, this has been a favorite street for literary and professional men of means. Right opposite our premises stands the modest Episcopal residence of Bishop Paddock, of the Protestant Episcopal Church. A little farther up, in the old home of Judge Dwight Foster, of the Supreme Court of Massachusetts, and later professor in our University School of Law, resides at present Rev. Dr. Courtney, the pastor of St. Paul's. Almost opposite is the white-haired but ever youthful and poetic Doctor Bartol, nearly fifty years pastor of the church which he

received from the hands of the father of James Russell Lowell. Beside him you will see the door-plate of Judge Oliver Wendell Holmes, jr. Here is also the house lately belonging to Mrs. J. T. Sargent, whose salon was once the most distinguished in America, and whose son is a graduate both of Harvard and of Boston University.

On this Chestnut Street side, owing to the slope of the hill, our hall is two full stories higher than on Mount Vernon Street. Seven stories the building towers above us. Two gates give admission to the yard, and though the paths conduct only to rear doors, you—who are no stranger, but a joint-proprietor, eager to see every aspect and feature of our new possession—will be glad to begin at the bottom. You observe that this south "elevation," as the architects say, presents to the Chestnut Street observer the end walls of two L-like projections from the main structure, and between these the south wall of the main building. Going through the yard, and rising meantime several steps above the street, we come to the door of the left-hand or western extension. This conducts us into a spacious and airy laundry where the clerical linen will undergo periodic purification and be made meet for the service of the sanctuary.

In the opposite right-hand extension a very fair-sized hall is in preparation for a gymnasium, in which the young men will have opportunity to cultivate vigor of body, if not "muscular Christianity." Beyond, under the main building, but on this side entirely above ground, are the boilers for heating the whole establishment, the fireman's room, the coal vaults, store-rooms, etc., etc. On the next floor, above the gymnasium are the pleasant rooms of the matron and her assistants; the large dining-room is in the main building, and looks out upon the quiet court, while the kitchen is in the west extension over the laundry. Other large rooms connect with the dining-hall, and have appropriate uses in the service of the family.

The next story is the first floor on one entering at the proper front on Mount Vernon Street. Entrance is had at two handsome portals and hall-ways, between which are two large and elegant parlors. The eastern of these will be used for certain class exercises, while the other is to be the reception-room for visitors. Back of these is the Chapel, where morning and evening religious service will be held. In the extensions other lecture-rooms are provided, one of them opening into a large conservatory. Passing to the second floor we find the reading-room, and, adjoining it, the elegant yet cosy library well lighted, and furnished with costly and convenient cases. A door thence conducts us to the parlor and other apartments of the assistant dean and his family. In the sunniest corner of all, to the rear of the reading-room, it is intended to reserve a quiet and cosy retreat for any one of our hundred young preachers who may for any cause be temporarily ill. Judging by the past, it will seldom be needed, but even when it is not, the thought that it is there will be a comfort.

Above this are the three stories where the students are to have their rooms of study, meditation, prayer and converse. All are excellently lighted, and from some the outlook over the Public Garden, the Common, and the distant portions of the city, is delightful. Try this window here upon the upper floor, and tell me what millionaire in Boston has one from which as many church spires can be counted. What a point from which to look out on the busy earth and the brooding heaven! What young prophet can here study and pray and strive without growing in sympathy with the lowliest tenant of the one, and in fellowship with the highest occupant of the other?

"Delighted"—I knew you would be. You could not be the friend of Christ's kingdom you are, and not rejoice at what you have seen. "The expense?" a most natural question. Well, what the University here purchased cost the former owners fully \$200,000. We obtained the property for \$83,100. For enlargements and improvements, adapting it more fully to the use of the Theological School, we have appropriated already \$40,000. This money is not in our treasury, and must in some way be raised. We may have to raise a portion of it by selling land

whose value is increasing, and which we ought to hold. Then there is the further expense of furnishing. To assist in raising this, we here and now appeal to our friends throughout the church and throughout the world. We would gladly have waited until the means were in hand, but Providence brought to us the greatest opportunity which had ever occurred in the whole life of the institution, and we could not refuse to go forward. We are sure the church is going to approve and ratify the action of the Board. Who will be the first to respond by providing for one or more of the following requirements?

1. To carpet and furnish the Chapel, \$500.
2. Piano or organ for Chapel, \$500.
3. To furnish the Reception Room and three Class Rooms, at least \$500 each.
4. To fit up and furnish the Gymnasium, \$1,000.
5. To furnish fifty-one students' rooms, each with two beds, suitable wardrobes, wash-stands, book-cases, tables, bureaux, chairs, etc., say \$175 each, or, in all, \$8,925.
6. To furnish and equip the Students' Boarding Club, \$500.
7. To furnish the Library and adjacent Reading Room, \$500.

These gifts are urgently needed. It is believed that there are many who by contributing one or more of the sums, would be doubly blessed. Cannot many of our local churches assume the sum necessary to furnish a room? New England is perpetually answering calls for assistance in the great West; shall not some generous responses come thence in return? At least four-fifths of all the young men who are to enjoy this home are from beyond the Hudson, and are to return to Western fields. It is, therefore, not for a merely local New England institution which we plead—it is for the first and neediest of all the great theological schools of our Church. Send us a gift whoever can. Procure one who ever cannot. Help some way, and then when all is ready, and Bishop Hurst gives us the grand opening address we are anticipating, how differently you will enjoy being a present listener, or even a distant reader of the printed report. From whom shall we hear first?

Boston University, July 22.

MORE NEW ENGLAND REVISITED.

BY BISHOP H. W. WARREN.

MR. EDITOR: The purpose of my letter entitled "New England Revisited," has been so misunderstood, I feel that an explanatory word may be permitted. Probably no one has ever made larger boasts of New England by tongue and pen, in more States, than I; the above indicated letter being one witness. Being appointed to the supervision of some New England Conferences, I find certain deficiencies, easily remedied by the poorest district, and point them out. In doing this, I use the tables of Dr. Young, the recognized compiler of these matters for the church—tables officially published and sent to every preacher. For doing this I am called in your columns by the devil's worst name. I reproduce the same tables for preachers and people in other Conferences under my superintendence, so far as applicable to them, and get heartiest thanks therefor.

All credits for New England discovered by my reviewers are as great a joy to me as to them, or to any other lover of Christianity in earnest. They look upon the golden side of the shield. I looked on both. I know how New England has increased in membership in its whole extent in thirty years. But since three of my New England Conferences had not gained anything in membership in ten years from 1874 to 1884, I said I was "disappointed." I know all the difficulties, and that other denominations have not done as well as we; but I expect more of my church than I do of theirs.

I did not complain of amounts of benevolences, but that the collections were not taken. Finding 510 possible collections for one cause with 280 blanks in the reports, or filled with one dollar, I said of such things "shiftlessness"—a word too strong, perhaps, but so intensely vernacular I did not resist the temptation to use it. It would be easy to point out a number of important mistakes in the statements of even the most moderate of my critics; but little good

could come from controversy in such matters. We are all seeking the same ends, and having had our glorification of New England—and none which my letter called forth has surpassed mine—I doubt not we shall go to work to improve our standing in these same official tables of comparison. Meanwhile, if any one will send me corrected statistics for any district, I will invoke the aid of Dr. Young to have an amended rating for the year 1885.

July 15.

CHAPLAIN McCABE ON SAM JONES.

I have heard Sam Jones. It may be that I was unusually hungry for the bread of life, but I rarely ever so thoroughly enjoyed a sermon. It was a sort of an Elijah meal for my soul. I felt that I could go in the strength of it forty days. The manner of the man is charming. He is so natural. He talks to an audience as he would talk to one individual. That is the perfection of pulpit elocution. It chains every listener from the first sentence to the close.

The text was 1 John 3: 9: "Whosoever is born of God, doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God." "If I should say an honest man can't steal, if I should say a truthful man can't lie, or that a chaste man cannot indulge in filthy conversation, you would all say, 'That is so.' Why should you think it strange, then, when John says, 'A son of God cannot sin?' It is contrary to the whole bent and purpose of his life to sin. This is a moral 'can't.' The text is a climax. Let us climb to it through the context: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is.'

"Brethren, call your attention to the princely character of the children of God. The world expects that we shall conduct ourselves as princes, representing the court of heaven. The attitude, therefore, of a Christian towards sin, should be that of utter abhorrence. Think of the divine ermine. Its passion is cleanliness, purity. It bears the fur which the judges of England wear on their robes of justice. They are spoken of as wearing the ermine. It is timid and shy and hard to catch, and the only way to capture it is spread fluff before its hiding place. When it comes out and sees that fluff, rather than soil one hair of its coat of fur, it will lie down and submit to capture and to death. O Lord, give me such an abhorrence of sin that rather than offend Thee, I would submit to a painful death!

"Yonder is a mother sitting in her sewing-room. The nurse and her little boy are with her—her little Willie. The mother is absorbed in her work. The child goes to the sewing machine and finds a little white-handled knife lying open. He takes it up, and steals away with it out into the yard. An hour passes. The mother starts up, and cries, 'Where is Willie?' 'I don't know,' says the nurse; 'I have not seen him for an hour.' The two women institute a search. They find him in the yard. He was running along with that knife open, and he stumbled and fell; the blade severed his jugular vein, and he is bleeding to death. The mother clasps her precious boy to her arms. 'O Willie, speak to your mamma!' but it is too late. The life current is bubbling fast away. After the funeral is over, one day the nurse goes out into the yard and finds that little knife. She brings it into the house and shows it to the mother. 'Away with that knife!' she cries, 'never bring that into my presence. It killed my boy. Take it out of my sight.' Brethren, every sin is stained with blood—the blood of Calvary. There are no little sins in presence of the Cross.

"I saw One hanging on a tree
In agony and blood;
He fixed His languid eyes on me,
As near His Cross I stood.

"Sure never to my latest breath
Can I forget that look;
He seemed to charge me with His death,
Though not a word He spoke.

"A second look He gave, which said,
I freely all forgive,
My blood is for thy ransom shed,
I die that thou may live.

"Ah! there's nothing like the Gospel."

When the preacher reached this point in his discourse, the effect was overwhelming. We were all weeping in shame and sorrow that we had ever sinned at all, and vowing never, never again to grieve the gentle Spirit of God. The preacher looked tenderly around upon the great audience, and then, as though he thought that he had lifted the plane of Christian living so high that it might discourage some of us, he said, "Have you ever thought of the man to whom the Lord imputeth not iniquity?" He told us what it meant. He made it so clear; he taught so simply, so sweetly, like the supreme Teacher Himself. It was the hand of a master sweeping the chords of the harp of

infinite mercy. The bread of heaven seemed to rain down upon us while he was telling what that text meant. It seemed that like another Moses he had smitten Horeb in the name of the Lord, and the waters were gushing forth to revive the fainting multitude.

He closed the discussion of the text with this illustration: "You are a merchant. One of your neighbors comes in some evening and says, 'I want ten pounds of coffee.' You weigh it out to him. He takes it, and says: 'I have no money with me; to-morrow morning I will come in and pay you.' You go back to your desk and take your pen to charge it against him, but you say to yourself, 'What is the use of charging it? He said he would come in and pay it in the morning. I know him. He keeps his word always. I shall just have to mark it out again.' In the morning, true to his word, he comes and pays the money, and you say, 'There, I am glad I did not charge it.' So it seems to me, when one of these dear children of my Heavenly Father, under some sudden stress of temptation, does wrong, and the recording angel seizes the stylus to mark it down against him, the Father says, 'Don't do that. That is my son. He'll send My Holy Spirit to him, and he'll repent in a minute, and I'll forgive him, and then you'll have to mark it out again.'"

No report can do justice to the effect of that simple illustration upon that audience. You could almost hear the cords that bound heavy burdens of guilt to weary hearts snapping upon every side. A great hope, like a new sun, shot up into the heavens, and its glory lit the faces of that multitude. And it seemed as though *en masse* they would rise and cast themselves at Jesus' feet.

Oh, the omnipotent Gospel! Men who fall themselves sometimes in their folly, when the Gospel is losing its power, when it is only they who preach some other Gospel who have failed; and they ought to fail.

Sam Small preached in the evening a clear, sound, beautiful discourse. They are well meted. They will be welcomed everywhere. They are both young, and a long career of usefulness is before them if they can escape the two great perils that beset successful evangelists—the love of money, and the withering breath of popular applause. Better take the vow of abject poverty and live up to it forever, than to allow the love of money to sap the spiritual life. When a preacher gets his mind on making a fortune, or even a competence for his old age, his work is well-nigh done. He is like Samson: He wists not that his strength is departed from him; but it is gone. He can no longer arouse the conscience. He is no longer the possessor of the glorious secret of a genuine enthusiasm. If he wants to get it back, he had better sell all he has and give it to the poor, and take up his cross and follow Jesus. Money comes easily to successful evangelists. It is so easy for the devil to get in a little of his logic there: "Provide for yourself when you get old and broken down;" and many a man has sold out the chances of a glorious life right there, and regal souls have sunk down to hopeless mediocrity who might have been the leaders of the host of God. Loyola, when he founded the order of the Jesuits, was seeking after something which the ministry of Christ must yet possess before it is great enough and consecrated enough to take the world for Christ.

If successful evangelists could only be persecuted, there would be far less peril than in the popular applause that greets them everywhere. They get no persecution except from the newspapers, and that helps rather than hinders them. If Sam Jones and Sam Small can escape these perils, a career of evangelistic leadership is before them which an angel might covet. Let us earnestly pray that these mighty men of God may continue to show us all how to live under the constitution of the kingdom of heaven as contained in Luke 12: 22-38.

CHRISTIAN NURTURE.

BY REV. F. G. MORRIS.

[NOTE.—In the 15th line from bottom of first column of my former article, *either* should be *neither*.—F. G. M.]

SECOND PAPER.

Great as the end is, and much as it exceeds our comprehension, we can fully understand that it must proceed by a regular plan or method. If a steam engine cannot be best built without drawings and patterns, much less can the Christian grow up into Christ his living Head without order. This order need not be demonstrated, nor always the same; but in some form it is essential.

Christian nurture, considered as a method, includes instruction. I think if men were better taught in the principles of Christianity, there would be more and better Christians. I do not recommend the discussion of theological niceties, or too strong a stress upon creeds as such; but if I were to make a suggestion, I should say, the pulpit, the Sunday-school, and the whole plan of Christian instruction might possibly be brought nearer the every-day thoughts of men. Much of the skepticism of our time is due to an unfortunate presentation of Christianity. Much of our weak-

ly Christian living is due to the same. I have observed in some preachers and churches the opinion, so strong in some cases as to equal a conviction or religious sentiment, that the great work of the ministry and the church is to make converts. Every Christian must be thankful for the prevalence in these days of great movements for the conversion of the people, and we are well proud of the men who seem to be specially called to excite among the masses of impenitent men a keen interest in religion. The revivals of our generation cannot be overdone. But it often occurs that our greatest danger arises from our best impulses, and this is a case in point. A man brought to Christ under the pressure of strong feelings, without carefully considering what he is about, certainly needs the most careful after-training. Many such persons begin their Christian life with the very crude notions of Christianity. What else can we expect? A young man fitting himself for a business life is diligently trained in subordinate duties, and given every possible opportunity to learn the principles on which he is afterward to conduct himself; and this season of qualification is considered essential. The devotee of music or of the fine arts needs a generous education, an insight into technical principles, a patient apprenticeship in the minutiae of practice. The would-be scholar is conducted from the beginning, step by step, formed by many hands, edited, equipped, graduated. The child is not fit to enter upon his duties, largely because he has not learned about them. Turn a man loose in the world, and even that is a training; and there are few of us who at forty-five or upwards are not pretty much what the first twenty years of our lives have made us. Now, if instruction of one kind or another is so important for what may be called the incidentals of this life, and if this importance is so well recognized as to create a strong demand for manifold discipline, which demand calls for skilled teachers in all manner of learning, what ought to be the education of a man who has entered upon his Christian novitiate? He is a candidate for immortal holiness. The goal of his ambition is (ought to be) likeness to Jesus; nothing less than to become an ideal man. Certainly one thing that he needs, and the first thing, is instruction. Teach him carefully, not the difference between Shibboleth and Sibboleth, but the great principles, the rudiments, the cardinal data and practical duties of Christianity. What skill and patience are needed!

"Michael Angelo was one day explaining to a visitor at his studio what he had been doing to a statue since his previous visit. 'I have retouched this part, polished that, softened this feature, brought out that muscle, given more expression to this lip and more energy to that limb.' 'But these are trifles,' remarked the visitor. 'It may be so,' replied the sculptor, 'but recollect that trifles make perfection, and perfection is no trifle.'"

Christian nurture considered as a method includes incitement. If the love of righteousness were mature and fixed in the convert, he would only need to know the right in order to be drawn to it. But this is not the case. The first experience is usually a quickened state of the religious feelings. This is valuable in its place, because for the time being it re-enforces the unestablished love of righteousness. But as a constant form of Christian experience, the excitement of the religious feelings is the least propitious. We cannot think of a man so low and untrained as not to be affected by his feelings; whereas a man needs more or less character to act upon principle, with but secondary regard to his feelings. Hence, an experience depending wholly or mostly upon the excitement of the feelings, is immature at best; it answers well for the period of religious childhood, but has little or no improving power. The operation of the feelings, while no doubt governed by unchangeable laws, is uncertain in practice; and the Christian who is governed mostly by his feelings, can be no other than fickle. But there is in every man a susceptibility deeper than that which we ordinarily call feeling. I hesitate about the word I had better use to designate it, but know of no better one than motive; that which moves a man. By this I mean moves him profoundly and constantly. This motive may be strengthened by instruction. But that it may be, the instruction must be practical. Lord Bacon, dedicating his Essays to the Duke of Buckingham, says: "I do now publish my Essays, which of all my other works have been most current; for that, as it seems, they come home to men's business and bosoms." The instruction should be made attractive also; not, of course, by adapting it to the inclination of the person instructed, but by a well-chosen presentation. It should above all be made progressive; for, other things being equal, the mind cannot be long moved by an old truth. To make instruction progressive yet conservative is not so difficult, for the best conservatism is progressive.

Christian nurture considered as a method includes help. With a well-instructed and practical love of righteousness the Christian nurture of this life may be said to have reached a point beyond which its advance is principally one of eternal growth. Saint Paul seems to have been at this stage when he wrote, "I have fought a good fight, I have finished my course, I have kept

the faith. Henceforth there is laid up for me a crown of righteousness." But not so with one just entering the Christian course. Every power of body and mind counts for something in the Christian life, and doubtless one may from the beginning have some pre-eminence over another because of different original capacities and culture. But every Christian is at first relatively weak. And here we get a sad fact. Many of us have been on and off the course a good while, and have not yet become very strong. The explanation is not difficult. We cannot overstate, but can misunderstand, the function of the heavenly grace. It will never reverse the laws which normally govern the formation of character and the progress of life. Hence, it is very important to note that every lapse from righteousness weakens the capacity for righteousness. But this part of the subject will be best stated as a topic by itself: Christian nurture considered as the means by which the method may be applied to the end.

Our Exchanges.

BY NITO.

No News.—There seems to be doubt among some Unitarians as to just what the kingdom of God means, and whether its meaning can be interpreted by any other words.—*Christian Register*.

Family Worship.—The family altar, where parents and children gather night and morning to lift up their hearts and voices in praise and thanksgiving, is one of the sacred places of earth.—*Methodist Advocate*.

Very True.—If the persons who never bear verbal testimony to Christianity were always the best workers for it, there would be more relevancy in the sneers sometimes uttered concerning those who do speak for their Lord.—*Nashville Christian Advocate*.

Seems to Have been on a Fruitless Hunt.—Men fit to conduct a church college or a church paper seem as plentiful as blackberries in August till you need the "right man." Then he is usually engaged—somebody else has him already.—*Richmond Advocate*.

We Must Begin Earlier.—We must break up the false peace of the young by showing how many a soul has gone to ruin through fancied security. We must show how small the beginnings of evil, how vast and rapid its growth.—*National Baptist*.

Prety Near the Truth.—The "Church Congress," recently held in Cleveland, had about what it did last year—that is, gave each of a number of clever men opportunity to invite the others to mount his own particular hobby and gallop on to the millennium.—*Nashville Christian Advocate*.

Not Much of an Invention.—"Cosmic Calvinism" is a late vulgar invention of Mr. Moncure D. Conway, who having no belief at all himself, and no articles of faith to define, has therefore plenty of leisure to invent theological phrases for his friends or antagonists.—*Presbyterian*.

A Hopeful Drift.—Perhaps the drift of public feeling to-day, so far as the pulpit is concerned, is more for Scriptural, Gospel preaching as against the philosophical discussion of ethical principles which has cast a scholarly blight over so many pulpits.—*Christian at Work*.

Hard to Manage.—There are few things more difficult than to manage persons who are always stirring up strife. They are rarely fully conscious of the effect which they are producing, and so take offense at the slightest intimation that they are not conducting themselves in the most Christian manner.—*Central Christian Advocate*.

Capital Advice for Parents.—Never deceive a child. Of course some questions are asked which cannot be answered understandingly, but remember the answers to a child's question often furnish instruction to a man or woman in embryo. Reply in a manner you would be perfectly willing to have reproduced several years later.—*Golden Rule*.

Don't Care Who Knows It.—Dr. T. L. Cuyler says that amid all the assaults of skepticism there are three blessings in regard to which his faith has never been shaken—they are God's Word, good women, and Saratoga water. He says, moreover, that he has preached one hundred and fifty-five times at Saratoga Springs, and doesn't care who knows it.—*Presbyterian*.

Take Care of the Children.—Our churches cannot do too much for the welfare of the little ones, and if by planning for their delight and benefit in the house of worship, parents are brought more frequently within sound of the gospel influences, so much the better. If we capture the children for Christ, we shall capture many of their parents, and certainly shall capture the parents of the generation to come.—*N. Y. Observer*.

Nothing Like a High Ideal.—It is said that when Mr. Emerson and Miss Martineau were looking at the matchless dancing of Fanny Elser, Mr. Emerson remarked: "Harriet, this is poetry!" to which she replied, "Waldo, this is religion." There is nothing too absurd to be offered as a substitute for the Christian faith by those who have become wiser than the word of God revealed in the Scriptures, and engrafted on the heart.—*N. Y. Observer*.

Blank Cartridges.—Alas, this waste of powder, and of time, and of noise with the blank cartridges! Beloved, it is not enough to aim at something real and definite, but also that you hit it, and to hit it you have a loaded cartridge, something heavier and more solid than mere powder, a thought that is not only a flashing but a carrying and crashing quality. You are not engaged in a sham fight to display fine maneuvers and simulated bravery, but in a life and death battle, with the angels looking on, and eternal issues involved.—*Baptist Weekly*.

Miscellaneous.

"THE LOGIC OF INTROSPECTION." A Review.

BY JOHN W. SANBORN, A. M.

Rev. J. B. Wentworth, D. D., pastor of Grace Methodist Episcopal Church, Buffalo, N. Y., is the author of a book on Psychology Method with the above title. To say that this book has made a very perceptible stir among philosophers of the materialistic and sensationalist schools, is but stating the truth. And there is good reason for this commotion, for Dr. Wentworth is an original thinker, and in this wholly unique method in mental science which he has wrought out, he combats theories which have gone unchallenged heretofore.

The purpose of this review is, to show what the book sets forth, and on what grounds the learned author asserts the propriety and even necessity of employing this method in psychological investigation.

In his introduction he defines Intellectual Method as "relating chiefly to the direction of men's thoughts, the systematic course of their intellectual faculties, when engaged in the pursuit and discovery of truth. From its very nature, therefore, the question of method is the prime question of all science." He sets forth the importance of "right method," discusses the settlement of the question of right method, declares that "a system of a priori Logic must necessarily be a fiction; for the intellect cannot anticipate its own reasoning processes. Its modes of operating in the study of being and its attributes, and in comparing, combining and separating its own ideas, cannot by itself be foreseen. They must first be actually disclosed in the Consciousness, and then be seized and apprehended by Reflection."

He deals with the distinction between the Spontaneous and the Reflective action of the intellectual powers, and says: "Every faculty of the mind has its native appetencies, its inherent instincts, having their source in the essential constitution and nature of each faculty. And thus every attribute of the soul, under proper conditions, puts forth its power and performs its functions spontaneously; and in this way does it disclose its nature and laws in the Consciousness precisely as they are, without modification or interruption from personal volition. And these spontaneous disclosures are the mental phenomena, the facts of consciousness, which constitute the proper objects of reflection, and the ground and condition of true Psychology."

He maintains that the question of Psychology Method is very generally ignored by philosophers. He conclusively shows the absurdity of the position of those philosophers who "fail to distinguish between analysis and synthesis as applied to the mind, and analysis and synthesis as applied to the phenomena of nature."

Bacon's system of Induction is regarded by Dr. Wentworth as of high authority as an experimental system, and entirely adequate to physical investigations, and designed by Bacon himself solely for the acquisition of Nature; but he takes issue squarely, and vigorously, and triumphantly, as it seems to me, with that universal acceptance of Induction as a mode of investigation applicable to the mind and its processes. To prove that such an application of Induction has been employed by philosophers, he freely quotes from the writings of a goodly number of the "most approved and authoritative among our modern psychologists." Dr. McCosh, as must be conceded by every impartial reader of the "Logic of Introspection," is shown to have employed Induction—a system designed for the investigation of Physical Nature solely—as his only guide in his work on the "Intuitions of the Mind." One quotation made at this point by Dr. Wentworth is from page 2 of "Intuitions of the Mind," as follows: "It has often been shown that the Method of Induction admits, *mutatis mutandis*, of an application to the study of the human mind as well as to that of the material universe." Dr. Wentworth does not go out of his way at all to attack Dr. McCosh, but, since the latter is pre-eminently a leader in this school of misapplied Induction, he naturally comes in for a large share of criticism, and is vigorously met, and analyzed with marvelous philosophic power and acumen.

Why Induction is the accredited method, is considered by Dr. Wentworth. He attributes its being the accredited method to the influence of caprice, custom and authority. The proper domain and limitations of the Inductive Method are very ably and exhaustively discussed. Bacon's own definition of his method is given and the definitions of others are quoted, and they all prove conclusively that Bacon's masterly theory was wrought out wholly or chiefly in the interest of Physical Science, and the effort, therefore, to wrest Induction from its proper sphere, and to force it into the realm of Mental Science, as materialists and sensationalists have done, is to propagate and fortify materialism. Hobbes, a thorough-going materialist, was the first disciple of the Inductive school to employ the method of that school for the acquisition of mental laws and causes. Dr. Wentworth sweeps away the refuge of materialism, he cuts its tap-root, he deprives materialism's advocates of their only plausible base of operations, he puts new weapons into the hands of its enemies, and he does it with such clearness and precision as will evoke from those even whom he combats confession to the skill and power of his argument.

At the conclusion of the body of his argument, Dr. Wentworth proceeds to give a logical restatement of the various elements, acts, and steps in his method. The prerequisite conditions in the employment of this method are

consciousness, self-consciousness, and sub-consciousness, each of which and their mutual interdependence he clearly defines. He terms his method the "Conscientia" giving reasons therefor. The closing hundred pages are occupied with corollaries and inferences. He shows that the Logic of Introspection is rigidly scientific in that it is grounded in observation, and transcends induction in the reliability of its conclusions; that it is the method employed by the Reason in its spontaneous action; that the Reason is shut up to this method in introspective action; that the adoption of this method must result in the eradication of Sensationalism and Materialism; that the Conscientia Method imparts to Psychology the character of a Demonstrative Science, and that it perfectly vindicates the validity and reliability of the rational faculties, involves a new theory of the reason, but does not end in pure idealism.

The principles of this method in their relation to the Science of God are forcibly presented. He maintains that cognition of the Divine Being cannot be reached by logical processes of thought; that God must be revealed in consciousness to be known by us. "Men," he says, "have always enjoyed intuitions of the Divine Existence." He shows that the doctrine of Intuition of God is not mysticism, nor does it imply a perfect knowledge of Him; that it is in harmony with the Christian Scriptures. The relation of the principles of this method to the question of the Freedom of Man, is one of the many and profitable discussions of the book. The principles of Induction accepted as a guide in psychological study are shown to be destructive of man's freedom. Philosophers of the Inductive School have generally denied the freedom of man.

These chapters, thus briefly sketched, together with the last, which treats of the relation of this method to the Moral and Rational Sciences, constitute a piece of brilliant, fascinating exposition; and yet the work is no surprise to those who know the deservedly high rank of Dr. Wentworth as a thinker and writer. Judged from a literary standpoint, this book leaves little to be desired. The style is vigorous and perspicuous. To impartial investigators the force of the Doctor's logic will prove well-nigh overwhelming, and to those irrevocably wedded to the Inductive theory as misapplied to the realm of psychology, perhaps exasperating. The Doctor has built a structure, which, in point of strength, has never been surpassed.

This book marks an era in philosophy.

NOTES OF A WESTERN TOUR.

BY REV. S. L. BALDWIN, D. D.

On Saturday, July 10, I started Westward via Boston & Albany Railroad. While I was wondering whom I might chance to meet as fellow-passengers, the train stopped at Columbus Avenue, and I saw the well-known "face, form and figure" of Rev. J. W. Hamilton on the platform. He was soon by my side, and I felt assured of mental entertainment for the journey. I listened to a two-hundred-mile talk on things in heaven and things on earth, and things that were never heard of before in either of those regions. Methods of rectifying erring bishops, of making General Conferences useful, of adding zest to preachers' meetings, of waking up people and stirring up things generally, were discussed in a very lively and profoundly interesting manner; and when the conductor called out "Albany," I could scarcely credit his testimony, so rapidly had the time sped under the eloquent talk of the Somerville pastor, who was on his way to assist in the dedication of a church at Gloversville.

My ride to Utica was lonely, but I had much to think about at Utica. I found all the Methodist pastors of the city and their wives assembled with Bishop Hurst at the residence of Bro. Beck, pastor of the First Church, where proper attention was bestowed upon the elegant repast provided. Then, in the beautiful evening hour, when twilight was approaching, we went to the site of the new Welsh church, where Bishop Hurst made an admirable address, and laid the corner-stone. Bro. Griffith, the pastor, made some remarks in the Welsh language, and a Welsh hymn was sung by members of his congregation present. Bro. L. D. White appeared for subscriptions, and got a good start in the matter.

Sunday, July 11, the First Church gave the day to their Welsh brethren. In the morning, Bishop Hurst preached an excellent sermon, and further subscriptions were taken. I had the pleasure of speaking of the work of God in China to the Centenary Church, where I found a large and interesting congregation under the care of Bro. L. D. White, in whose delightful Christian household it was my privilege to spend the day. After taking tea with the Welsh pastor, I had the pleasure of preaching the Gospel at the First Church, where further effort was made in behalf of the Welsh Church—about \$800 in all being pledged. Considering the fact that the Welsh brethren had already contributed pretty well up to their ability, and that the members of the First Church have had many heavy demands to meet during the year, this was a good result. This is the only Welsh Methodist Episcopal Church in the country, and the Church Extension Society and wealthy brethren may well be called upon to aid it. The whole cost will be about \$13,000.

Monday, July 12, I had the pleasure of visiting the family of Bishop Hurst, of recalling the early days of the first class of the Newark Conference, received in 1858, of which the Bishop and Dr. Buttz are honored members, and was permitted to wander through the ample library, amid things new and old. The Bishop is a great collector of old

books, and has many of the rarest volumes extant; while the newest and best in theology, philosophy, history and general literature, also grace his ample shelves.

Tuesday, July 13, I made an early start by the Michigan Central for Chicago. At Niagara Falls, I was delighted to see my old schoolmate of Concord days, Rev. Abram Viele, enter the cars with his family. After several years of faithful service in the ministry, his health failed, and he entered into business in Saratoga Springs, where for nineteen years he has held an honored place in the church and the community. As one of the most faithful and diligent of class-leaders, and one of the wisest and most acceptable leaders of young people's meetings, he has been the "right-hand man" of the pastor, zealous of every good work. His departure is universally regretted. He goes to establish business in Wichita, Kansas. In the same car was a Chinaman from North Adams, who was back to China, after fourteen years' residence here. He was a member of the Baptist Church at North Adams. He told us how, when the doctor said he could do nothing more for him, and he must die of consumption, he went to God in earnest prayer, and "right away" felt better, and in a fortnight was at his work again. He bore with him excellent testimonials from his pastor.

Chicago was reached about 10 o'clock P. M., and I was greeted by another classmate of theological school-days, Rev. Dr. M. M. Parkhurst, who bore me off to the hospitable parsonage of the Wesley M. E. Church.

Wednesday, July 14, I took passage for Topeka about noon; rode through Illinois and a section of Iowa by daylight, slept through a considerable portion of Missouri, stopped half an hour in that wonderfully busy town and great railroad centre, Kansas City, and reached Topeka, the capital of Kansas, at noon. I found the National Education Association hard at work, with an attendance of over six thousand teachers. I looked in upon the music and kindergarten departments in the afternoon—one in the Presbyterian, the other in the Methodist Church—and found them well attended and full of interest. An able paper by a New Hampshire lady was followed by excellent essays by two Indiana gentlemen. The dusky faces of members from Tennessee and Alabama testified not only that the schoolmaster is abroad in those States, but that schoolmasters and schoolma'ams are welcome in this great assembly without regard to their complexion.

Calling on Dr. McChesney, I had an interesting account from him of the recent labors of Thomas Harrison there. Three hundred converts have already been received on probation, and it is estimated that not less than five hundred must be counted as the result of the great revival. Dr. McChesney has the greatest confidence in Bro. Harrison as a man sent of God to do the work of an evangelist. I joined in an evening meeting, which was most enthusiastic, and in which the speaking was nearly all by converts of all ages just gathered in. By the almanac rule of our church, Bro. McChesney must leave this church in a few months. It does seem that he ought to stay another year and look after this grand body of converts.

Friday, July 16, I said in less than thirty minutes what I had traveled fifteen hundred miles to say, to the assembled educators in the Opera House, on the education of the Chinese in America. I was glad to find in the audience President Lippincott, of Kansas University, and his wife—both of them preceptors of Mrs. Baldwin at Pennington Seminary—Professor Williams and wife, of the Ohio Wesleyan University, and Rev. John Dickinson, of the New York East Conference. The weather was extremely warm, the streets exceedingly dusty, and rain was greatly longed for. I left in the afternoon for Chicago, and in less than twenty-four hours was breathing the cool and refreshing atmosphere of Lake Michigan.

It will require another letter to say the rest.

A FLIGHT TO THE NORTHWEST.

BY REV. T. GERREISH.

VI.

THROUGH THE YELLOWSTONE PARK.

Our means of locomotion from the Mammoth Hot Springs Hotel was to be "a four-horse stage." One was a magnificent team of grays, driven by a knight of the ribbons who had won his spurs from long years of service in California on the "great Yosemite route." The other team was made up of four fine bays, with a driver who for a long series of years had made the canyons of Montana echo with his prancing steeds and the sharp clang of his coach wheels. The hand of neither had lost its cunning, and we congratulated ourselves that we were so fortunate in being thus provided for in our forthcoming ride through the Yellowstone Park. Our party was composed of ten persons, each of whom was a person of such importance during that famous ride that he deserves an introduction to my readers. First and foremost shall be introduced a gentleman and lady from Jersey City; and as the former was a representative lawyer, we christened him "Jersey." His wife, a lady of rare intelligence, combined with her husband in doing all in her power to add to the pleasure of the company. Their cheerful words and pleasant smiles will long be remembered. Next in my list, but not second in importance, were a gentleman and lady from Los Angeles, California. The former had explored, hunted and camped upon the mountains and plains of the Pacific coast. His experience in shooting deer, elk, and bears, related in his own inimitable way, would always bring an inspiration of excitement and pleasure in the most tedious hour of our ride. His wife was an artist, who had visited all

the points of interest in the Southwest, and possessed fine powers of description. The splendors of the "Yosemite" and other famous places were painted in words of rare selection for our edification and comfort. Next was a young English gentleman, who with his sister was making a tour of America. Genial, cultured, devoted to each other, and anxious to contribute to the happiness of the whole party, their presence was a benediction to all.

Six of our party are thus introduced and vouch for. The remaining four demand attention largely because on this occasion, at least, they were in good society. Number 1 of this unpromising quartette was an Englishman by birth, a Chilean by adoption, a silver miner by profession, and a gentleman by instinct. The great treasures of his family were located in Chili, South America. This gentleman was so loyal to that South American republic, and had so large a faith in its future, that we immediately called him "Chili"—a name which he was proud to wear, but which on one occasion, at least, produced a very amusing mistake. It was at the "Lower Geyser Basin," where we were to stop for the night. It was a trifle damp and cold. While we were registering our names, the landlady heard us address our friend as "Chili." He misunderstood the term, and thinking that the gentleman was actually suffering with the cold, took it upon himself to relieve him if possible. So when "Chili" was ushered to his room, he found it to be a small one directly over the kitchen. A red-hot stove-pipe passed up directly through the room, the thermometer in the room at that time marking about 175 degrees in the shade. Poor "Chili!" The host had indeed tendered him a warm reception. Number 2 was fortunate enough to be almost a New Englander. Connecticut blood had for generations flowed in the veins of his ancestors. His father had gone as a missionary to a foreign country, and while there toiling in the Master's service this son was born. When quite young he returned to America, located in Cincinnati, Ohio, and has worked his way upward to a partnership in one of Cincinnati's largest business firms. There was so much energy and good sense in his make-up, that we insisted upon calling him "Conn"—an arrangement which was quite satisfactory to him. His health had been impaired by close application to his business, and he was now endeavoring to regain that greatest of all earthly blessings. From the Yellowstone he was to journey to distant Australia. May his mission be crowned with success! Number 3 (the traveling companion of Number 2) was a genuine son of the Buckeye State. Of course no other name than that of "Ohio" would satisfy him. He was the central light of our party—an acknowledged authority on all questions of dispute. He had read all the current literature, traveled extensively in America and Europe, possessed a fine memory, was an excellent conversationalist, good-natured, with a fund of sparkling wit (that flowed forth as naturally as either of the great springs we visited) to amuse, interest and instruct his companions. He was a Congregationalist in theology, a Republican in politics, and a merchant by profession. Cincinnati is to him the most beautiful city on the globe. I long to pull that latchstring on Walnut Hills, and greet No. 3 once again. Fortunate indeed will be the Buckeye lass who captures this prize. I limit the field to Ohio, for a man with a loyalty so intense for his mother State, would disdain in a matter of such vast importance to go beyond its limits, no matter how much superior the attractions might be. Last, and not least of all, was a man whom they termed "Maine," whose society was kindly endured, whose mistakes were overlooked, and who is deeply indebted to his fellow pilgrims for their large kindness and patient forbearance.

The morning of our departure from the Mammoth Hot Springs, like nearly all summer mornings in that altitude, was cloudless, and the dark blue never looked half so lovely as when at 7 o'clock the drivers shouted "All aboard," and our party of ten climbed to their seats. In our front were the lofty terraces of the Hot Springs, and our left was the Gardiner River with Mt. Everts looming up beyond it, while upon our right and in our front, Electric Peak, Mt. Holmes, and Bunson's Peak thrust their snowy caps with audacious boldness through the canopy of heaven. Landlords, agents, clerks, porters, tourists, all stood upon the veranda to shake hands and wish us a pleasant journey. The long whiplash cleft the clear air and came down with a pistol-like report upon the ear of the careless leader, and eight horses sprang with impatient stride along the great pike, while ten passengers leaned back in their seats and laughed loudly in anticipation of the great treat that was in store for them.

My seat during this ride was beside Harris, the Montana driver, and from that elevated position I will endeavor to point out to the reader some of the most interesting objects. The hotel which we had just left is 6,500 feet above sea level, but we immediately began to climb to a greater altitude, and soon became aware of the fact that we were getting up in the world. We were following up the canyon of the south fork of the Gardiner River, which stream foamed and boiled over the rocks at our left. Beyond the stream Bunson's Peak looked down upon us from his elevation of 10,000 feet, and from beneath his white crown smiled us a cheerful "good-morning;" on our right was a long high reef of white rocks called "Sheep-eater's Cliff," named from the tribe of Indians who once inhabited the country beyond them.

After leaving the Norris Basin, we soon crossed "Eik Park," a beautiful meadow five miles in circumference, surrounded by lofty mountains. As we crossed the meadow to enter Gibbon Canyon beyond, great spiral columns of steam were rising on each side of the road, indicating to us the location of the "Gibbon Paint Pot Basin" and the "Monument Geyser Basin," where some very wonderful paint pots and geysers are to be seen. Our coach soon entered the great canyon named from the Gibbon River which flows through it. The scenery was romantic beyond description—the overhanging walls of rock towering on either side of the narrow canyon, and the coaches dashing over the pike beside the swiftly-rushing river. The walls in some places rise to a height of 2,000 feet above the road, which runs at one point on the very

edge of the bank one thousand feet above the river. Four miles from the entrance to the canyon we came to Gibbon Falls, where the river pitches eighty feet in a most reckless manner over a perpendicular rock. In order to obtain a good view of the falls, it was necessary to descend one thousand feet over the steep bank on our right. The heat was so intense that the other members of our party decided not to make the descent, but, anxious to obtain my "money's worth," I went down alone. The steep bank was covered with pine trees, and the spills fallen from the trees caused the bluff to be nearly as slippery as it would have been with a coat of ice. I clung to the small trees and brush as I slipped downward, and by skillful tacking here and there, the descent was made; and as a reward for my effort, I stood at the foot of the falls where the enormous quantity of water plunged over the falls and upon the rocky bed of the river. Clouds of white spray were suspended above the place where I stood, and the sun, sinking rapidly down the western sky, painted a beautiful rainbow over my head. The climbing up was much more difficult than the getting down. For thirty minutes, at least, I pulled myself upward as best I could before I reached the turnpike. I sat down to rest before the ascent was completed. Several round boulders were around me. I managed to loosen one from the soil, which was about the size of a barrel, and started it on its journey down the canyon. For five hundred feet it rolled at an angle of forty-five degrees, gaining velocity as it went. After coming in contact with trees, but gliding to right and left, it would dash on until it reached a point where there was a sheer fall of five hundred feet, when it would seem to hesitate an instant on the very brink, and then plunge into twenty feet in mid-air and crash downward to the river, causing the deep canyon to re-echo with the force of its fall. I rolled a dozen of these fellows down, and was then obliged to dismount from my amusement, as my companions were calling loudly for me to return, as they had been savagely attacked by—mosquitoes.

Our coaches hastened on. They soon crossed Canyon Creek, and for an hour our horses pulled through a great forest of pine and fir, up hill and down on a round top, passing a large force of men who were at work on the road, and another squad who were erecting telephone lines to connect all the hotels within the Park. At five o'clock P. M. we dashed out into an open field, forded a branch of the Madison River, and halted at a hotel where we were to tarry for the night two miles below the famous "Lower Geyser Basin."

At noon we reached the "Norris Geyser Basin," the first name being given in honor of Gen. Norris, one of its earliest explorers. The hotel at this point has the highest site of any in the Park—7,500 feet. Here we found hot springs and geysers in such profusion that we were bewildered with their array. These are evidently the oldest geysers within the Park, and age has served to tame their fiery impulses to such an extent that many of the geysers are at the present time in an inactive state. The whole basin is literally packed with boiling springs—paint pots, chalk pits, mud pools, and frying pans, all of which boil, bubble, steam, spout, groan and frizzle in the most approved manner. "Old Steamboat Vent" is a hole through which clouds of steam emerge at regular intervals of about twenty times each minute, with a puffing noise so loud that it is easily heard a fourth of a mile away, sounding as if a great ocean steamer was at her wharf blowing off steam. We saw but few geysers in operation here, and as the larger geysers were to be seen in the Upper Basin, we paid special attention in the Lower Basin to the springs, the contents of which were found to be of every degree of consistency, from the limpid water clear as crystal to mud and paint so thick that it could scarcely boil. Black, red, gray and yellow were the predominating colors. One of the most beautiful of the springs is known as the "Emerald Blush," the waters of which have the bluish green tint of a beryl. A little way beyond this spring, and at the foot of the ridge, is a geyser known as the "Minute Man," which once in sixty seconds boldly spurts a stream of water thirty feet high through an orifice in the rock about seven inches in diameter. "Old Monarch" is not far away, and he once each twenty-four hours throws a stream of water from one hundred to one hundred and twenty-five feet high. This eruption continues twenty minutes, and the flow of water is immense. Near by the "Monarch" is the "Fearless," which is inferior to its neighbor in size, but it makes amends for that in throwing out water so dark green in its color that it is one of the most beautiful geysers in the park. Some of the geysers in Norris Basin are becoming less powerful each year, and will soon become extinct. Others, however, are increasing in power, and bid fair to rival those of the Upper Basin within a few years.

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Our Book Table.

We are glad to see that new editions of the valuable INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES, by Prof. Henry M. Harmon, D. D., have been republished in periodical articles and in the first of the series of the Library of Biblical and Theological Literature issued from the press of the Book Rooms, under the editorial supervision of Prof. George B. Crooks, D. D., and Bishop Hurst. Since Dr. Harmon published his first edition, nearly ten years ago, the discussion upon the genuineness, the authorship, and the antiquity of the Pentateuch, has become earnest and extended. The last edition of the *Zeteticus* has given currency to the radical opinions of W. Robertson Smith, which are the echoes of those of Graf, Kuenen and Wellhausen. These views have been repeated in periodical articles and small treatises. In his last edition, the fourth, Prof. Harmon addresses himself elaborately to this question. He re-examines exhaustively the whole subject, and meets, with abundant refutations, the criticisms of the Dutch and Scotch interpreters, and successfully defends the Mosaic origin and the accredited antiquity of the first five books of the sacred canon. Prof. Harmon has given the whole subject a careful and a vision and made many valuable additions to his book, availing himself of his own indefatigable studies and of the honest criticism of Biblical scholars who have carefully examined his work. The volume is a monument of scholarship and thorough scholarship in the Hebrew and Greek of the Holy Scriptures. Our intelligent laymen as well as ministers will find it a valuable addition to their libraries, and that it will be of great service to them in their Bible study. It makes a noble octavo of 798 pages.

Few men of his generation have written so many interesting volumes for young readers, without availing themselves very largely of fiction, as Dr. Wise. He has, indeed, written a number of stories of the best and most wholesome character, but in addition to this he has issued a score of volumes as attractive as romances, but still the records of actual incidents or of remarkable human lives. He has the power of investing these actual facts with a peculiar charm for the reader, young or old. His latest book, MEN OF RENOWN, just out from the press of Cranston & Stowe—Methodist Book Rooms, Cincinnati—is a good illustration of what we have said. The very neatly published 16mo volume contains ten biographical sketches—all different persons of diverse positions in society, living in different periods, representative men, whose names the generations hold fresh in remembrance—all told in a very entertaining manner. We have our Lincoln, John Quincy Adams, Amos and Abbott Lawrence, the great and benevolent merchants, Havermore, the novelist, Sydney Smith, the political parson and humorist, Charles James Fox, the eloquent statesman, Oliver Cromwell, the rough saviour of England from the corruption of her kings, Thomas Cranmer, the great but halting reformer, Erasmus, the timid scholar, and Chaucer, the morning star of English poetry. The volume is an admirable addition to the family and youth's library, and will be a book of perennial interest, as such lives become the educators of our generations, and when well written, never lose their power to interest the reader.

KIDNAPPED; Being Memoirs of the Adventures of David Balfour in the Year 1751, written by himself, and now set forth by Robert Louis Stevenson. New York: Charles Scribner's Sons, 12mo, \$1.00. This is a very bright story told with many of the characteristics of Defoe, and with equal fascination in its realistic simplicity of style. But it is a thousand-fold more incidents than the lone island inhabitant, and holds its reader with a firm grasp through its various fortunes and misadventures to

the last. The book is meeting with a large patronage, calling for new editions to be rapidly issued.

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THIRD QUARTER. LESSON VII.

Sunday, August 15. John 13: 1-17.

JESUS TEACHING HUMILITY.

I. Preliminary.

1. GOLDEN TEXT: "If ye know these things, happy are ye if ye do them" (John 13: 17).

2. DATE: A. D. 30, Thursday evening, April 6, the night before the Crucifixion.

3. PLACE: Jerusalem; in the "upper room" where Jesus kept the Passover with His disciples.

4. CONNECTIONS: Luke 24: 1; 25: 30; Mark 14: 14; 15: 1; 16: 7; 20: 19; John 12: 20-21.

II. Introductory.

The final night had come. Jesus and His disciples were gathered in an upper room in a private house in Jerusalem.

With desire had He desired "to eat with them the paschal meal, and give them His parting counsels. He knew that His "hour" was at hand. He "had loved His own which were in the world."

But His love reached its highest intensity now that the end had come. Even the presence of the man of Kerioth, His brain busy with satanic plots of betrayal, sufficed not to check this gracious outflow.

Even the unhappy dispute about precedence as the disciples were about to take their places at the table, excited from Him no querulous remark. Rather it led Him to perform an act of touching humility and ministrations, which taught its lesson then, and will never cease to teach.

Rising from His divan during the supper, He slipped off His mantle and girded Himself with a towel. Then the astonished disciples beheld Him pour water into the basin used for the purpose, and begin the slave's office of bathing and wiping their feet.

He performed this lowly act though fully conscious that He was come from God and was about to return to Him, having perfected His mission; and that the Father had conferred upon Him absolute sovereignty over all things. He made no exceptions; the feet soiled with treachery and black deceit received the same gentle handling as the rest. Peter attempted to excuse himself when his turn came.

He could not endure the thought of such humiliation on the part of his adorable Lord. Nor was he content with the hint that the act had a significance which would appear farther on. "Never till time shall end," he stoutly declared, "shalt Thou wash my feet?"

But Jesus calmed his rebellion with a word. "If I wash thee not, thou hast no part with Me." The impulsive disciple was instantly subdued. Nay, he was not content now to have his feet washed only; he proffered his hands and his head. But Jesus assured him that when once the heart and being of a man were washed, nothing more was needed but that the soiled feet should be "cleansed from the clinging dust of daily sins."

"And ye are clean," He said, gazing tenderly around the circle till His eyes rested on Judas, when He sadly added, "but not all."

The foot-washing ended, Jesus resumed His garments and placed at the table, and proceeded to explain what He had done. They were accustomed to call Him Lord and Master, and they were right. If then He, their acknowledged Lord, had not hesitated to perform the slave's duty in His ministry of love to them, they should not hesitate to perform a similar office to each other. They should remember His example—remember, too, His oft-repeated lesson, that the servant is not greater than his lord. And now, He added significantly, "If ye know these things, blessed are ye if ye do them!"

III. Expository.

1. Now before the feast—just before the paschal feast, when Jesus and His disciples were gathered in the upper room. John does not relate the strife for precedence at the table on this occasion. He writes this merely as a general introduction to the foot-washing (so Godet).

That Jesus knew—R. V., "Jesus knowing." That his hour was come—the hour of self-sacrifice for human redemption; the hour, too, of His departure to the Father. Having loved his own—these peculiarly His; who had accepted Him, believed on Him, followed Him. He loved them to the end—or "unto the uttermost;" to the end of His earthly career, and to the fullest intensity of that career was about to end. He had withdrawn Himself for a season from them, but He came forth from His seclusion, and in these closing hours, before His apprehension, forgetful of the dreadful experiences before Him, He lavished upon "His own" the full wealth of His love.

He spent the evening before His crucifixion in the quiet circle of His disciples and friends, and poured out before them His heart, in full view of the sacrifice on the cross by which He was shortly to separate from them whom He loved with all His heart, and in whom He loved with all His heart, and to have no more a part with Him either in His sufferings or His reward. It is this thought, though imperfectly apprehended by the apostle, which leads to the sudden revelation of feeling in the following verse (Revision Commentary).

9. Lord, not my feet only—hands—head.—Peter is now as impulsive in his submission as he had been in his obstinacy: No part with Thee except Thou dost wash me! Then wash me—but don't stop with my feet—love my hands and my head also, if being washed by Thee can bring me nearer Thee, I can't get too much of it. He must still have his own way even when he submits.

The warm-hearted Peter, on learning that ex-emption would be the consequence of not being washed, can hardly have enough of a cleansing so precious. There surely is implied in this answer an implicit apprehension of the meaning of our Lord's words. The expression, "If I wash thee not," has awakened in him, as the Lord's presence did (Luke 8: 8), a feeling of his own want of cleansing, his entire pollution (Alford).

10. If he that is washed (R. V., "they") needeth not save to wash his feet.—"Washed" already "clean" through the Word which He had spoken to them (15: 3); and their acceptance of it; but just as the one who had taken his bath, needed only to bathe the parts that became soiled—that is, his feet, and not repeat the entire lavation, so these disciples, though clean in law, and so in their daily walks, contract frequent defilement, and would need this spiritual feet-washing to fit them for ministries of love and humility, and keep them "clean every whit." They who are truly regenerate do not need the work performed anew every day—only the stains to be washed away. Ye are clean, but not all—explained by the

2. POWER OF EXAMPLE.

When native converts on the island of Madagascar used to present themselves for baptism, it was often asked of them: "What first led you to think of becoming Christians?" Was it a particular sermon or address, or the reading of God's Word? The answer usually was, that the changed conduct of others who had become Christians was what first arrested their attention. "I knew this man to be a thief; that one was a drunkard; another was very cruel and unkind to his family. Now they are all changed. The thief is an honest man, the drunkard is sober and respectable, and the cruel and unkind is kind and loving. There must be something in a religion that can work such changes" (S. S. Times).

3. EFFECT OF DOING GOOD.

It is related of George Herbert, that, once on a walk to Salisbury to join a musical party, he saw a poor man, and a poorer horse that had fallen under the load. Mr. Herbert put off his canonical coat, and helped the man unload his horse. The poor man blessed him for it, and he blessed the poor man. Coming to his musical friends at Salisbury, they wondered that he who was wont to be so firm and clean came to the company so soiled. But he told them the occasion; and when one of the company told him he had disparaged himself by such dirty employment, his answer was, that he thought what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience whenever he should pass by that place (Foster's Cyclopaedia).

12. After (R. V., "when") he had washed...

12. After (R. V., "when") he had washed to his left, or the post of chief honor, and seated himself merely, so much as what the act implied; for the act might be, and doubtless has been, performed in an utterly wrong or false spirit, but they should be eager to be servants one to another, to do the lowliest acts of love, to count nothing menial or degrading whereby a brother might be refreshed or the stains upon him wiped away.

Neither had the Lord in mind the outward copying of His action, but rather the spiritual imitation of it. In this imitation, in the service of love and humility, is to consist, specifically, in a mutual foot-washing, that is, in efforts for the purification and emancipation of our brother from the sin that cleaves to him. If we would show our love, the right way and lead him in it as we should, we must do it in the spirit of humility, of subordination in self-denying love (Lange).

15. I have given you an example.—He did not institute a rite; He simply taught them by an object lesson. That ye should do—R. V., "that ye should also do."

The custom of "feet-washing" has been continued in various forms in the Church. By a decree (Can. 3. of the 17th Council of Toledo (549)) it was made obligatory on the Thursday of Holy Week, "throughout the churches of Spain and Gaul," in 1530, Pope Sixtus the Fifth, and in 1657, the feast of fifty-nine poor men at Peterborough. (Catholic Encyclopedia, "Life," p. 242.) The practice was continued by English sovereigns till the reign of James II, and as late as 1731, the Lord High Almoner washed the feet of the recipients of the royal gift at Whitehall on "Maundy Thursday." The present custom of "the feet-washing" in St. Peter's is well known. The practice was retained by the Monks; and also by the United Brethren, among whom it has fallen into disuse (Westcott).—Bernard of Clairvaux desired to convert this customary Catholic ceremony into a sacrament, without success. Zinzendorf reckoned it among the sacramental acts, but not among the sacraments. The sect of the Tunkers in Pennsylvania are strenuous advocates of foot-washing (Lange).

16. The (R. V., "a") servant is not greater than his lord—a frequent saying of Jesus, occurring no less than four times in different connections. Says Lange: "Well did our Lord foresee the great temptations and errors connected with clerical selfishness in His Church." Neither he that is sent greater, etc.—The disciples are here referred to. The Great Apostle and High Priest transfers to them the term which He had used for Himself. He was the Sent of the Father; they are the sent of Him. They should be at least as lowly as Himself.

17. If ye know these things, happy (R. V., "blessed") are ye if ye do them.—It is easy to admire principles like those which Jesus taught, but difficult to practice them. Says Tholuck: "A great gift is won to be in the insight and practice with regard to this very commandment."

He had done it to teach them humility, to teach them self-denial, to teach them love—blessed they if they learned the lesson! Blessed if they learned that the struggle for precedence, the assertions of claims, the standings upon dignity, the fondness for the mere exercise of authority, marked the tyrannies and immaturities of heathendom, and that the greatest Christian is ever the lowliest. He should be chief among them who, for the sake of others, gladly laid on himself the lowliest burdens, and sought for himself the humblest services (Farrar).

IV. Inferential.

1. Love grows intense in the hour of parting.

2. The devil is on the lookout for a receptive heart; and he can beguile such a heart so as to make what is diabolical seem angelic.

3. The consciousness of a high original mission is no inducement to the humblest acts; King Humbert, for instance, among the cholera patients in Naples. Some one has said that if an archangel were sent to earth on an errand, it would make not the slightest difference to this child of light whether he was made the premier of a kingdom, or required to sweep the streets of his capital. Love is never more lowly than when stooping to the humblest duties.

4. A humility that is wiser than Christ's teachings should be suspected.

5. Impulsiveness leads sometimes to strange contradictions.

6. If we would share in Christ's ministry and kingdom, we must utterly submit our wills to His.

7. We need as much the daily cleansing, as the initial "washing of regeneration and renewing of the Holy Spirit." "The devil," says Luther, "allows no Christian to reach heaven with clean feet all the way."

8. From what lowly offices of self-denial and humility which concern the moral purification or well-being of others, are we excusing ourselves?

9. To minister to, not to be ministered unto; to serve, not to seek honor or the chief places—such is the way to follow Christ's example as taught in this lesson.

V. Illustrative.

1. JUDAS. On all the coasts of England there is not such a beacon to warn sailors of danger as Judas Iscariot is to warn Christians. He shows us what length a man may go in religious profession, and yet turn out a rotten hypocrite at last, and prove never to have been converted. He shows us the uselessness of the highest privileges, unless we have a heart to value them and turn them to good account. Privileges alone will never grace us. Showings and only make hell deeper. He shows us the uselessness of mere head knowledge. To know things with our brains, and be unable to talk and preach and speak to others, is no proof that our own feet are in the way of peace. These are terrible lessons, but they are true (Bye).

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MR. EDITOR: Perhaps the readers of our New England Methodist paper would be interested to read a short letter from a New England man who has spent a few days in this beautiful garden of our nation (Kansas). Without any intention to institute invidious comparisons between this and the sister States of the West, I would simply state my own impressions of this beautiful garden of our nation.

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CAMP MEETINGS

The Family.

THE LITTLE LASS.

BY HOLLIS FREEMAN.

The farmer walked through the springing wheat. With his grandchild by his side; He thought of his cattle and his crops With a swelling heart of pride; Of his field in the bank, and busy mill, Swift turned by the river's tide. His grandchild prattled of birds and flowers, With voice like a babbling brook, She chased the butterflies and the bees, Through sunshine and shady nook, While her laughter the floating wind brought back, Till the leafy echoes shook. "Oh, a bird with such a beautiful tail, Let's look for its nest," she prayed; The miller was thinking of bargains hard, Of his profits and his trade, Yet he kindly smiled on the upturned face, With, "Aye, aye, my little maid." He lifted her o'er the crooked stile — Her sash had come untied; With clumsy fingers he fumbled long, And at last the ribbon tied. "I've knotted it fast, my little lass, Such a fall-de-lal," he cried. He entered the mill with busy steps; He never once gave a thought Of how great events on small ones hang, Or how much by chance is wrought. Nay, rather how chance itself is ruled By the God he seldom sought. The sun looked down, and his golden rays The wheel of the old mill kissed; The waters glittered with rainbow hues, As over them foamed and lissed; And the old man turned with a lightning glance, For the little lass he missed. Out in the sunshine he stumbled groped, With a heart chill touched by fear. "The child!" he gasped with a stricken voice, "Oh, my God, she is not here! Look sharp, my men," and his quick eyes scanned The swell of the water near. The charm, the boast of his hoarded wealth, Had faded as faded a dream, Profits and bargains to dust had turned, As he looked on that flowing stream; Blank darkness fell like a heavy pall In place of the morning's gleam. "Be'n," he cried with piercing voice, "Good God, in the water there!" For he saw to the surface quickly rise A gleam of some flaxen hair, And a clinging dress, and a ribbon sash, And a child face, white and fair. The men pushed out with the boat and ropes, Their master looked on aghast, For the dog had plunged in the rapid stream — Oh, joy! he has reached at last The sinking child; he has seized the sash Which he knotted safe and fast! "Prayer goes up to the mighty God, As oft in our dire dismay, We hold up our empty hands to Him, Sore stricken upon His way; But forget to thank Him when barns are full, 'Mid joy of a summer day. All dripping and wet, but, "Safe, thank God!" Over and over he said; "The little lass that I loved so well — Why, each curl of her precious head Was dear to my heart. Could I ever have told The mother that she was dead?" They carried her quickly into the mill, And as life and warmth came back, The old man's heart with a sudden gush Flowed back to an olden track, Ere the lust of gold and the love of gain Had hardened and stained it black. The sun looked down from a cloudless sky, While the sunbeams flashed and played O'er the beautiful earth in springtime sheen, And garments of green arrayed; And softly peeped through the window there, Where in silence he knelt and prayed.

REMINISCENCES.

BY REV. N. D. GEORGE.

GARDINER, ME.

The Methodist church edifice was at that time the largest in the place, and was crowded every evening but one during the delivery of the six lectures. It was very stormy that one evening, when the house was not quite full. They were listened to with marked attention. After giving, in last week's HERALD, a specimen of the treatment received from my opponents, it may be pardonable for me to give the following in my favor from the Yankee Blade, a paper then published in Gardiner. Mr. Matthews, the editor, was not noted for his proclivities for evangelical religion, but as editor of a paper in the place, he wrote as follows: "Last Sunday night Mr. George delivered his fourth lecture against Universalism. The Methodist house, which is capable of holding more people than any other in town, was crowded full at an early hour—a fact which shows that these lectures have excited a deep interest among all denominations. . . . Mr. George is, without exception, the ablest and most candid opponent of Universalism we have ever listened to. In the first place, he has evidently taken unusual pains, as well as adopted the only true method to obtain a thorough and correct knowledge of his adversaries. Nine out of ten Orthodox preachers who come forth into the arena of controversy with an idea that they are fully competent to overthrow Universalism by a lecture or two, are shockingly ignorant of the real views of their adversaries, and going beyond their range, speedily find themselves in a quagmire of difficulty, where, the longer they persist, the deeper and more hopelessly they are plunged into bog, brier, and all perplexity. Mr. George does not belong to this tribe of controversialists. Instead of taking his knowledge of Universalism second-hand, from idle hearsay, he goes up to the fountain-head, the original sources

of the doctrine, namely, Universalist writings, approved by the order. We have never known a religious discussion to be listened to with deeper interest in a community, or in a place of the size of Gardiner to attract larger crowds of hearers" (Blade, Jan. 22, 1845). And furthermore, this editor says, in reporting my fifth lecture: "This lecture was one of the ablest and most interesting of the course, and was listened to by a large, crowded congregation. These lectures give evidence of much critical knowledge of the Scriptures and rare ability in argument." There is quite a difference between this estimate and that of some of my critics in the Universalist periodicals, of which I gave a sample last week. But, as was expected, the same old cry was raised here that was heard in Castine and elsewhere when I dared to open my mouth upon the subject, namely, incompetency, misrepresentation, etc. Mr. Weston, the Universalist minister of the place, of course replied. That he had some work upon his hands, is evident from the fact that in his first effort he occupied, as reported in the paper, "upwards of two and a half hours in the delivery!" He began his replies when I was about half through with my lectures. It was evident that this was done to keep his people from listening to me; but still the Methodist church was crowded every evening, with the exception of the one stormy night named. I was present at his fifth reply. It was a pleasant evening, but his small church was but about half full, and seeing, no doubt, that he could not command the attention of the people, he changed the time of his next reply to the ordinary hour of his Sunday service. In his examination of Scriptures he followed closely the beaten track of the leading men in the order, with which I was as well acquainted as he possibly could be. Many thanks were tendered me by members of the religious congregations in the place for the benefit derived from the lectures. A gentlemanly-looking man meeting me on the street took my hand with much warmth, thanking me for what he had heard, and stating that a few weeks before, an acquaintance in Boston had sent him a copy of Whittemore's "Guide to Universalism." Having never thought or read much upon the subject, he, by the influence of that book, was about to embrace the doctrine it taught; but, said he, "Your lectures have completely cleared my mind, so that Satan does not even tempt me now to embrace Universalism." This man, I think, was a member of the Episcopal Church. But Satan presented himself in another form from that of Millerism in Gardiner. Men had been in that region lecturing on Reorganization, and in order to reorganize they must first disorganize. They were like some of the old doctors of less than a century ago, who by bleeding, blistering, and other depleting processes, reduced the patient to the lowest point of life in order to build him up in right shape. So these reorganizers must tear down in order to build up. They talked largely of congenialities, of passionate attractions and repulsions, and of the doctrine of the series. Civil government was very unconvincing, and the binding of one woman and one man together for life by law was a war with liberty. As for the Bible, a part of the precepts put forth by Christ were good, but not original with Him, as they were traveling maxims of the day which He had picked up, originating with men who lived long before He did. Churches were corporations of evil influence, and ministers were worse than useless, as the people were wrongly instructed by them. They said the great evil of the world was displacement, and this was caused by the present state of society. This was seen everywhere, in the family and in all departments of labor. The people were rendered unhappy by being obliged, in obtaining a subsistence, to engage in such labor as is not in harmony with their taste and feelings, and they were not to seek to be contented with their lot, but to seek for an improved condition. That condition, according to these Reorganizers, was to be found in a species of Fourierism, in which all would drop into their proper places just as naturally as water finds its level, so that every taste would be gratified. If a lady did not want to make butter, she could darn stockings, and if not congenial for a man to hoe potatoes, he could grease the cart-wheels. The goddess of health, also, was to preside there. No unhealthy food or beverage would be found in the heavenly places described by these eloquent orators. It is said that enough came under this delusion to cause sixteen associations to spring up in different parts of our country. Some men of means were induced to put all their property into them. The trouble was, the men and women composing these associations carried themselves there, with all their infirmities and depravity; and they soon found that the machines they had constructed did not run without friction, and their motion ceased in a very few years. If rightly informed, the one in Hopdale, Mass., was the last that ceased to move. This effort of the Reorganizers was more than forty years ago presents a very common specimen of infidel fanaticism. There was a man in Gardiner by the name of Clay. He was from a good family—I was well acquainted with some of them. But this man by some means became cranky. If he did not embrace all the notions of the Reorganizers, he came strongly under the influence of some of them—enough, at least, to start him up as a reformer in Gardiner. The first time I met him was on the street. He was not of large stature, and was a sort of Esau, with an abundance of hair about his neck before and behind. His bump of reverence not being very large, he did not raise his hat when we met, so I could not tell whether or not his hair was parted in the middle on his head. Some

one has said that if a man parts his hair in the middle, it will injure his brain. But here I was in the presence of this reformer; and, reader, what do you suppose his first utterance to me was? It was this, "Do you eat pork?" What could I understand by such a question other than that he had some pork to sell, or that he wanted to give a poor minister a bit for his table? But this was not his object. It was to give me a lecture on the evil of eating hog. As I was a public teacher, he thought I ought to know about pork, so as to give proper instruction to the people and save them from the dire calamity of eating such meat. He asserted that eating the hog corrupted the blood, and was the cause of the many sores with which humanity is afflicted, such as scrofula, cancers, tumors, boils, etc., and that this corrupt blood became hereditary; that he had suffered because his parents had eaten pork, and to take fine flour and mix it with hog's grease to eat, was an abomination. He declared that he could live independent of the millers and the cooks. Much more did this remarkable reformer utter, and drawing a handful of wheat from his pocket, he pleasantly invited me to dine with him. I declined the invitation, preferring to take my dinner at home; he then placed a quantity of grain between his molars, and I left him grinding his dinner. This was the first and only interview I had with Mr. Clay. He was a man of very limited capacity, but capable of some mischief by the use of others' writings. A man who cannot build a good house can burn it down or damage it. Mr. Clay evinced some industry in making brief selections from come-outer and infidel papers, and publishing them in tracts, selling a sufficient quantity to pay the bills and giving away the rest, thus carrying on a warfare against the church of the living God and the best interests of society. Emboldened by his success, he started a small paper, called David's Sting, and by the low price of twenty-five cents a quarter, he succeeded in getting it into a large number of families, the heads of many of them not being apprehensive of its baneful influence upon their own children as well as others. In consultation with a few Christian brethren of three denominations, the current thought was that the Come-outism prevailing in the place should be exposed from the pulpit, and the desire was expressed that, as the Methodists had the largest place of worship, the pastor of that church should do it. Accordingly it was announced that I would lecture on Come-outism. David's Sting came in for a full share. Selections were made from the paper, by which it was shown to be an infidel and filthy sheet, and unfit to be in any decent family. A large audience, composed mostly of Christian people from the various churches, was present to listen. The lecture was repeated by request. 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LEADERS AND STEWARDS' MEETINGS.

There are two conditions in which it is possible for the stewards of the Methodist Episcopal Church to be placed by the provisions of the Discipline.

1. There may exist an "official board," organized under ¶106 of the Discipline, and

2. The quarterly conference may not have organized any such board.

The special duties of stewards will differ materially under these two conditions. It is an interesting question—

What are the exact duties of the stewards in distinction from those suggested in ¶105 as common duties of the leaders and stewards, in cases where no official board has been organized?

The first mention of stewards in the Discipline is in ¶30, §2, where it is stated that it is the duty of the leaders to meet the ministers and stewards once a week, implying plainly that the ministers (or minister) and stewards are expected to have stated meetings, at which the leaders inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved, and to pay the stewards what they have received of their several classes in the week preceding.

By reason of great changes in circumstances, these meetings of leaders with stewards and minister for the purposes named became long ago unnecessary, and the requirement has for a long time been unobserved, such reports to the minister being now made informally and promptly, as there is occasion for them, and the custom of receiving contributions from classes having been abandoned many years ago.

The members of any particular charge live generally so near together that it is no longer necessary to have appointed meetings for reporting the names of those who are sick or in need; and the residence of the minister in the midst of his people, where meetings may be held several times during the week for religious purposes, together with other considerations, has led to the present custom of receiving voluntary contributions "for the support of the Gospel" at the public meetings instead of the class-meetings.

In ¶30, §2, the leaders are "to meet the ministers and stewards once a week," for the purposes above quoted. In ¶105, "the preacher in charge shall, as often as practicable, hold a meeting of all the leaders and stewards of the circuit or station, to be denominated the Leaders and Stewards' Meeting, in order to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be reproved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any probationers to be recommended for reception into full communion? 7. Are there any to be recommended for license to exhort or to preach? 8. What amount has been received for the support of the pastor or pastors? 9. Is there any miscellaneous business?" These are all questions to be asked by the preacher in charge at a meeting called by him, and are not stated as specific duties of the leaders and stewards, though they imply that the leaders and stewards are qualified to answer the questions.

Now shall we consider these meetings, called by the minister, as the same or different from those weekly meetings of the same three parties mentioned in ¶30, §2? Let us see. In the latter the object is to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved. In the former the object is to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be reproved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any probationers to be recommended for reception into full communion? 7. Are there any to be recommended for license to exhort or to preach? 8. What amount has been received for the support of the pastor or pastors? 9. Is there any miscellaneous business?" These are all questions to be asked by the preacher in charge at a meeting called by him, and are not stated as specific duties of the leaders and stewards, though they imply that the leaders and stewards are qualified to answer the questions.

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for the preachers, or the poor members of the society," etc. Such duties imply an organization of the board.

Business of that kind cannot be performed well without an organization. These (with many others) are distinctively the stewards' duties. And they must also be able to report to each quarterly conference the details of their plan for meeting the expenses of the church (370-372). When the minister calls a meeting of the leaders and stewards, as he may do at any time in order to ask the questions in ¶105 of the Discipline, the stewards must be prepared to answer his inquiries. Such separate organization of the stewards, it must be conceded, does not include the minister, and if a chairman is chosen to preside at the meetings of the board, such chairman would naturally be a member of the board, though courtesy or convenience might suggest the selection of the minister for that position, and such suggestion might very properly be adopted.

If the stewards have no meetings or organization to attend to other duties than those suggested in ¶105, how will they estimate the amount needed to pay current expenses, apportion deficiencies among the church members, "adopt a plan by which every one . . . shall have the opportunity of regularly contributing each month or oftener," etc. To me it is clear that if the provisions of the Discipline are to be carried out where there is no "official board," the board of stewards must have a distinct organization for business purposes. If such business is transacted at a meeting of the leaders and stewards, then the leaders are participating in duties which the Discipline does not assign to them, and may, by their votes, modify a plan which the Discipline makes it the duty of a majority of the stewards alone to determine.

If, however, an "official board" has been organized by the quarterly conference, then certain of the duties belonging to the Leaders and Stewards' Meeting may be discharged by that body. They are those suggested by the questions 3 to 8 inclusive in ¶105. These do not in any way relieve the stewards from their responsibility to perform for the current expenses, or to perform the various other duties assigned to them in ¶91. But ¶106 adds further that the official board "may also devise and carry into effect suitable plans for providing for the finances of the church," which would materially reduce the labors and responsibilities of the stewards. But the stewards would still exist, and they would have duties to perform as individuals, if not as an organized body. It would still remain their duty "to tell the preachers what they think wrong in them; to attend the quarterly meetings of their circuit or station, and the Leaders and Stewards' Meeting," etc., etc. Whether they should maintain a distinct organization or not, would remain for them to determine.

It has been stated that the Discipline does not contemplate or provide for such organization under any circumstances; if this be so, there appears great inconsistency and incompleteness in the provisions of the Discipline relating to stewards.

Bishop Granbery of the M. E. Church, South, has gone to Brazil, where he will spend the summer.

The College of the City of New York has conferred the degree of LL. D., on Rev. Thomas Armitage, D. D.

Rev. E. P. Hammond is holding a series of meetings in Christiania, Norway.

Miss Emily F. Wheeler has been chosen as preceptor at Allegheny College, of which her brother, Rev. Dr. D. H. Wheeler, is president.

Rev. Dr. W. H. Roberts of Princeton has accepted his appointment as professor of theology at Lane Theological Seminary.

The largest Protestant Sunday-school in Philadelphia is the Bethany Presbyterian, with 2,456 scholars.

Dr. Boyd Carpenter, Bishop of Ripon, has been elected Bampton lecturer for the ensuing year. The appointment is worth \$3,500.

Rev. A. W. Coan, editor of the Herald of Gospel Liberty, Dayton, O., died recently at Enon, Clarke County, O.

Bishop McTyeire has appointed Rev. P. C. Bryce, for many years professor in the Southwestern University, associate editor of the Evangelista Mexicana, published in the City of Mexico.

Mrs. Emma Molloy, the woman evangelist, who has been under trial at Springfield, Mo., as being accessory to murder, has been released, the prosecuting attorney stating that he had no case against her.

Bishop Nindé is reported actively at work and in good health. About the first of September he will leave for Europe, and after holding the Bulgaria Conference, Oct. 1, will sail for India, via Alexandria.

The British and Foreign Bible Society has issued a "penny" New Testament in the Welsh language, and an amended version of St. Luke's Gospel in Irish.

Mrs. J. M. Thornburn, who recently returned from India, is now mourning the loss of her father, Abram Jones, esq. He died very suddenly at his late residence in Kingston, O.

Four Chinamen were recently baptized by the pastor of the First Presbyterian Church, Kansas City, Rev. Dr. T. Schley Schaff. They sought baptism of their own accord, and exhibited a good understanding of the rite and the doctrines of Christianity.

The Arable Bible, for which the United Presbyterian Board of Publication has the grant of \$2,000, is completed, and is selling in Alexandria, Egypt, at a good rate.

Bishop Bowman has been greatly afflicted recently by the loss of near and beloved relatives. Last month his

brother-in-law and cousin, Mr. Charles B. Bowman, died at Williamsburg, Pa.; and while attending the Missionary Convention at Aitchison, he received a telegram informing him that his youngest sister, Mrs. Elizabeth A. Clemm, of Baltimore, had died.

The Christian Advocate of July 22 says: "Bishop Fowler, his wife, and son, arrived on the steamer 'Celtic' from Great Britain early last Sunday morning. They were all in good health after their long and tedious journey. It may be generally known that the best route from Montevideo, South America, to New York, is by way of England. The Bishop has been absent from the country more than six months. He held the annual session of the South American Mission last March, and made a very careful survey of all our mission stations on that continent. The Bishop made one journey of over 1,000 miles inland; he crossed a country never before traversed by a Protestant missionary; he held 100 meetings in the capital of Paraguay. Methodist missions in South America were never so vigorous, never had so great promise, as now."

constant additions are being made. The houses face on avenues, which form concentric circles with the main auditorium for common centre. Every summer, beginning now or even earlier, the dwellers begin to arrive from New York, Connecticut, Rhode Island and Massachusetts. They come to enjoy rest in this beautiful park; thus the cottages will nearly all be filled before camp-meeting begins. Such a use as this of the grounds did not enter the minds of the founders until afterward; then they were first to set the example. The changes in grounds and buildings have been a progression toward ideal comfort.

This camp-meeting began its career in 1860. Many precedents in other parts of eastern Connecticut and failed. Of the spectacles it is the survival of the fittest. The earlier ones were thronged, some year by year to different localities, sometimes even dividing into two or three so as to reach more people. This was pleasant and cheap excitement to the rural church members of the locality; but this system gradually resulted in diminished congregations and decided failure in number of conversions. In 1850 some began to declare "the day of camp-meetings had gone by;" others more loyal cast about for the causes of degeneracy. They thought a central point easy of access by railroads permanently fixed upon would cure the evils of the itinerant preacher's meeting in 1859 reported to the West Killingly camp-meeting the present site, its railroad facilities, etc. The report was favorably received. The committee was enlarged and given full power. Rev. Wm. Turckington, of Lyme, one of that committee, is still living.

The number of tents the first year—and there were no wooden buildings for several years—was fifty. In 1861 there were seventy. In 1885 there were scarcely a tent to be seen, but, instead, comfortable wooden houses, many of them luxuriously furnished. In changing from canvas to boards the numbers accommodated became greater; hence the resident congregations, as indicated by the above figures, became very much larger. This showing also indicates, slightly at least, the work that has been done by consecrated men—some few prominent, but the mass of them unobtrusive and unassuming. In addition to other excellent buildings for comfort, the association last year erected a commodious hall in place of the old one; it ought to be said, also, that \$1,000 will pay all their liabilities.

The spiritual reputation of the camp-meeting has been well sustained by the presiding elders on the district since 1863; and by none more than Rev. H. D. Robinson, whose term expired last year. The records show the following presidents: Rev. Messrs. Erastus Benton, 1860-2; G. M. Carpenter, 1863-4; P. T. Kenney, 1865-8; G. W. Brewster, 1869-73; W. H. Setson, 1874-8; M. J. Talbot, 1879-82; H. D. Robinson, 1882-5. The president for 1886 is E. Edson.

Among the able leaders, Rev. G. W. Brewster has done more for the temporal as well as spiritual prosperity than any other who can be named. He has retired now from all active participation in the business affairs of the camp-meeting, but yearly goes to this leafy temple filled with spiritual contemplation. Many others have done self-denying work. Of the committee last year who retired from office one cannot easily be replaced. For nearly ten years Rev. Walter E. A. now of Westbury, has labored in the secretarial and for several years past on the executive committee. He has relied upon for judgment and fine business tact.

In the war times, from '61 to '65, the camp often became a union mass meeting. The old flag waved over the congregation as they sang "America." Then while Charles Sumner was trying to get ministers exempt from the army as soldiers, they were trying to enlist; and although he failed, they succeeded.

One remarkable thing the length of time the church has served the camp-meeting, Harry L. Wilson, of Wauregan, was elected this year for the twenty-sixth time, and his department is kept as fresh and vigorous as though he were paid a salary and had but just begun service.

It is worthy of note that the camp-meeting this year promises to be fully up to, and, if imported ministerial talent can do it, better than the past. A rising Christian temperance movement was held on Sunday, August 15. This extra service will be in charge of the Women's Christian Temperance Union. In order to accommodate early comers and the transients, the boarding hall will be open the week before the meeting begins, which is the 16th of August. The New York and New England and the New London Northern railroads will begin their stops at camp-meeting about the 9th of August.

J. G. Duval for twenty years has been an indispensable fixture at the camp-meetings; this year the committee fortunately secured him to take charge of the grounds. They were never in better condition. For information about cottages, etc., write to J. G. Duval, Willimantic, Conn. C. A. S.

Justice to the Deserving. Observing, a few days since, the presiding elders' reports of the several districts of the New England Southern Conference, I noticed a palpable omission, which I hold as a matter of justice should be corrected.

In the report of the presiding elder of Providence district, it is said: "One of the best and relatively most extensive revivals within the district, occurred early in the year at Emmanuel Church, Mansfield. The number and character of the accessions have cheered and strengthened the church, and cheered the heart of the pastor, Rev. W. H. Stetson."

The principal instrument in this work was Mrs. E. J. Smith, of Providence, who labored without intermission for three weeks. Bro. Stetson will not think it any disparagement to him to say that the labors of Mrs. Smith were, without question, the principal means in bringing about these very gracious results. Having for thirty-five years given critical attention to the labors of evangelists, and particularly to female workers, I think, as a whole, Mrs. Smith occupies the first place as a preacher, singer, organist, and effective manager in all that appertains to successful evangelism of any one in the M. E. Church. I think that her labors, not only at Mansfield, but at Brockton, St. Paul's, Fall River, First Church, Newport, and in many places out of New England, will fully attest the truthfulness of the foregoing statements. The labors of Mrs. Smith in helping to bring about Constitutional Prohibition in Rhode Island were in no sense of a secondary character. Mrs. Van Cott's name is mentioned in connection with Mathewson St. Church, Providence; as a matter of justice, Mrs.

Smith's name should receive a just appreciation by those who know the signal effectiveness of her work. C. T. BORDEN.

Obituaries. [All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.]

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, July 27. The long drought in Wisconsin ended. Occurrence of a fierce fight between Italians and Hungarians at work on a new railway in Pennsylvania. The Italians victorious. At least three lives sacrificed.

Failure of M. H. Green, printer of New York, with liabilities of \$90,000 and no assets. About \$350,000 worth of damage done by a storm in Pittsburg, Pa., and vicinity.

Consolidation of the Erie & Pacific Dispatch and South Shore fast freight lines.

The deaths of four persons caused by the giving of arsenic instead of sugar of milk by a Cleveland druggist.

Thomas Richardson, a member of the Salvation Army, under bonds in Fall River for assault with intent to kill; having shot three members of the Army.

A notice served on France by England that the independence of the New Hebrides must be respected.

Senator Balmace reported as having been elected president of the United States of Colombia.

Very serious rioting by socialists in Amsterdam reported, on account of the enforcement of the laws for the observance of Sunday.

Wednesday, July 28. Occurrence of two fatal accidents on the Boston & Maine railroad. In each case a man attempting to avoid a train passing upon one track, was struck by an engine on the other.

Cashier Pierce of the American Baptist Publication Society alleged to be an embezzler to the amount of \$30,000.

The hop crop of New York State reported as ruined by the rain.

Property worth \$30,000 destroyed by fire in Franklin Square, Worcester, Mass.

Twenty persons killed and eighty wounded during the late riots in Amsterdam.

Estimated number of deaths by famine in Labrador and Newfoundland, 3,500.

The decrees favorable to the Jesuits revoked by the Peruvian government.

Thursday, July 29. News from the Rio Grande border not reassuring. A temporary invasion of United States soil by a company of Mexican troops reported.

Edward S. Pratt, of Mobile, nominated as resident minister to Persia.

Death, in South Boston, of Major Daniel Simpson, the veteran drummer of the Ancient and Honorable Artillery Company for sixty-six years.

The city of Khartoum reported as having been destroyed by Sudanese rebels.

The remaining 25,000 slaves of Cuba to be purchased by the Spanish government and set free.

The right to occupy Burma conceded to the English by China.

One hundred Hindus killed and many injured by the burning of a theatre in British India.

Friday, July 30. Occurrence of a violent tempest of rain, accompanied by incessant thunder and lightning, in this vicinity.

The old Curtis homestead at Boylston Station, Jamaica Plain, built about 250 years ago, in process of demolition.

A duel fought by two West Virginia youths over a young lady, in which both were killed.

Ross Raymond, the alleged notorious swindler, arrested in New York for passing worthless checks.

Arrival in New York of a steamship which is intended to transport petroleum across the Atlantic in bulk.

Sir Michael Hicks-Beach officially announced to be the new chief secretary for Ireland.

public school teachers. There were over four hundred teachers present. The public addresses, nearly all of which were held in the Methodist church, were of a high order. The moral atmosphere of the exercises was healthy. Any one who watched the daily proceedings had his faith strengthened in our school system.

The Baptists of the State are holding a Sunday-school institute here this week, with three sessions each day. Methodist families who come here to spend the summer bring their religion with them. You will find them every Sabbath in the house of the Lord, cheering on the local toilers by their presence, prayers and gifts. Rev. Alfred Noon, of the New England Conference, preached a delightful sermon here, July 18.

Stafordville.—The best of good will exists between pastor and people. A large May basket filled with good wishes found its way to the parsonage, May 29. A new parlor carpet has been purchased. Improvements on the church are as follows: Ceiling calcimined, walls painted, pews revarnished, pulpit altered, and roof shingled. They expect to paint the outside in the fall. This speaks well for a society that has suffered very much by the recent fires. The congregations are large and the social meetings well attended and spiritual. Rev. W. C. Newell is pastor.

VERMONT. Bro. S. F. Cushman and his family, who formerly belonged to our Conference, but who went to Dakota three years ago, are in great affliction. Two of their children—their baby boy and their only daughter—were taken from them recently in one week by malignant scarlet fever. Their many friends will breathe an earnest prayer to God that His presence and sustaining grace may be richly vouchsafed to them in their distant prairie home.

Bro. Geo. B. Hyde, who has reached his field of labor in Mexico, had a thrilling experience the first Sunday he spent in Puebla. It was during one of our missionaryes was murdered a year or two ago. Bro. A. W. Greenman, preacher in charge of the Puebla circuit, Bro. Velasco, a native preacher, and Bro. Hyde were in the company, with twenty or more native friends, some of them Christians. A mob of about two hundred surrounded the little stone chapel where they were assembled, armed with murderous knives; and but for the timely arrival of troops from the adjoining town, these brethren would probably all have fallen in the fray. As it was, no one was harmed, thanks to a merciful Providence that always sends relief at the right moment. The special occasion of this uprising was the fact that a child was to be baptized, and the parish priest claimed the exclusive right to perform such service; so it is supposed he investigated the murderous assault upon the missionaries. The government showed its anxiety to defend the missionaries by its prompt action. A large number were arrested.

Sister Wheeler is supplying the pulpit at Barre during the absence of her husband. She usually reads a sermon. She also takes charge of the prayer-meeting Sunday evening. About three hundred members and friends of the Sunday-school at Barre made an excursion to and across Lake Champlain last week.

Bro. T. P. Frost and family, of Montpelier, have gone for a few weeks' recreation; but he keeps the pulpit supplied during his absence.

Hon. T. H. Chubb, of Post Mills, has done a generous thing for our church in presenting them with a handsome pulpit set, to be put into the chapel which he had purchased for their use at that place. Mr. Chubb is the nominee of the Democratic party for State treasurer.

The quarterly meeting at Cabot last Sunday was an interesting occasion—the presiding elder, Bro. J. O. Sherrburn, being present and delivering excellent sermons. The pastor, Bro. A. B. Enright, reported that the Sunday-school for the past month had averaged 112, this being greatly in advance of former periods.

Prof. Bishop and family of the Seminary have returned from their "outing" greatly refreshed and invigorated for their work. The prospect for the fall term is excellent.

Bro. W. M. Gillis is busily pushing the work at West Fairlee, Ely and Post Mills; "neither dead nor dying, but the very opposite," about describes it.

Bro. W. S. Smithers has baptized twenty at Island Pond since Conference, has received eight on probation, and last Sunday received thirty-nine into the church—two by letter and the rest from probation, as well as the fruit of last winter's revival.

There were 129 in Sunday-school last Sunday. Though quite isolated from his brother pastors, yet Bro. Smithers feels very hopeful in his work, among active, capable Christians who heartily co-operate with him and appreciate him.

NEW HAMPSHIRE. Gleanings.—Concord district has live men on its charges, and as the result the work is being pushed vigorously. Pittsburg, at the top of the State, has opened its doors for a minister, and the youngest son of our old State Prison Chaplain Smith has entered and gone to work.

Colebrook and East Colebrook are repairing and beautifying their churches. Littleton continues in the revival line. There have been several converts since Conference.

At East Haverhill eighteen have united with the church on probation since Conference.

Sunday, the 4th of July, found four at the altar at Lake Village, and as many at Laconia, the 11th.

The presiding elder is as nearly omnipotent as a human being can be; not sparing himself, that the kingdom of God may grow.

Rochester is doing a good work in the line of improving the interior of their audience-room. They have removed their organ from the high loft to a platform built at the left of the pulpit, where it has been put in place by the George H. Ryder Organ Company of Boston. When completed, Mr. Ryder gave a fine organ recital. They have left ample space in front of the organ for a chorus choir. The money is nearly all raised to pay for it. This platform has also been lowered. The pulpit, all newly painted and embellished, greatly improves the looks of the audience-room. The "Young People's Union" have just ordered a Hallett and Davis piano for the vestry. Bro. Bradley is giving five-minute preludes to the children on Sunday mornings.

He has also presented them with text-books, with the promise of a present at the end of the year to those who keep them faithfully. He hopes thereby to increase the attendance of the children at the preaching service. At the July communion two were baptized, and two received into full membership.

Rev. W. H. McAllister, of Old Orchard, is supplying at East Rochester.

Rev. J. W. Presby is sending interesting letters from Kansas to the Rochester Courier.

Rev. J. A. M. Chapman, D. D., and family are spending their vacation in Greenland. They are always welcome visitors in this place.

Rev. M. V. B. Knox has gone to California as a delegate from the G. A. R. of Littleton. His church has granted him a vacation, and given him the money to pay his expenses. That is a nice thing for a church to do for a pastor. Let's see—how long does Bro. Knox's pastorate continue at Littleton? There will be some others looking out for that place when the three years are up. It is certainly good to be there in more ways than one.

The society at Bristol has granted Bro. Bowler a two weeks' vacation in August, during which time they propose to make some needed repairs on the church.

A Great Revolution in real estate transfers is effected by the plan introduced by the Massachusetts Title Insurance Company. The buyer or mortgagee, instead of consulting a lawyer and acting on his opinion, which carries no guarantee, is furnished at less expense a policy of insurance absolutely guaranteeing the title as long as he or his heirs hold the property. He need not give the matter further thought, for the company assumes all the risk and expense of defending the title if questioned.

Do men gather grapes from thorns, or figs from thistles? You might just as well suppose they did as to expect to get small warlike soldiers or boots and shoes from carpet houses. Go to Brim & Norcross, 17 and 18 Tremont Row, 60 and 62 Washington Street, and 70 and 72 Tremont Street, and you can save money on fans, parasols and small wares.

Ten Year's experiment and observation have convinced druggists, apothecaries and agents, that for continued application, Pike's Central Salt Rheum Salve has the best reputation of any in the market. J. J. Pike & Co., Manufacturers, Chelsea, Mass. No internal remedy required.

Hair Brushes by the thousand at Brim & Norcross, a fine article for 25 cents, one lot at 5 cents each, 17 and 18 Tremont Row, 70 and 72 Tremont Street, and 60 and 62 Washington Street.

QUARTERLY MEETINGS.

BANGOR DISTRICT—SECOND QUARTER. 7, 8, Exeter; 10, 11, Bangor, C. M.; 12, 13, Bangor, C. M.; 14, 15, Bangor, C. M.; 16, 17, Bangor, C. M.; 18, 19, Bangor, C. M.; 20, 21, Bangor, C. M.; 22, 23, Bangor, C. M.; 24, 25, Bangor, C. M.; 26, 27, Bangor, C. M.; 28, 29, Bangor, C. M.; 30, 31, Bangor, C. M.

2, 3, Houlton; 4, 5, Bangor, U. S.; 6, 7, Bangor, U. S.; 8, 9, Bangor, U. S.; 10, 11, Bangor, U. S.; 12, 13, Bangor, U. S.; 14, 15, Bangor, U. S.; 16, 17, Bangor, U. S.; 18, 19, Bangor, U. S.; 20, 21, Bangor, U. S.; 22, 23, Bangor, U. S.; 24, 25, Bangor, U. S.; 26, 27, Bangor, U. S.; 28, 29, Bangor, U. S.; 30, 31, Bangor, U. S.

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BUCKSPORT DISTRICT—SECOND QUARTER. 21, 22, Penobscot, etc.; 23, 24, Penobscot, etc.; 25, 26, Penobscot, etc.; 27, 28, Penobscot, etc.; 29, 30, Penobscot, etc.; 31, 1, Penobscot, etc.

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